

הַיִּשְׁרָאֵל הַשְּׁתָּא עֲבָרֵי לִשְׁנָה

חֲבָאָה בְּנֵי חוּרְדִּין

רמט"ק מוזג
כוס טיגל של י
יין לפדף לאחד
יש מליך



אמר מזה בשומע
בנין יפה ובנין
לשכה ולום לבד
השם יתאכל בשל
בשבת אם בשבת
למזל ולאכל אם
אפיקומן קודם חג
חגות ושומע בזה
הלילה יתור בכמה
דברים ורקח

נְשִׁתְּנָה הַ

הַלִּילָה הַזֶּה

מִבֶּל הַלִּילָה

שֶׁבֶל הַלִּילָה וְתֵּנוּ אֹבֵלִיךְ

חֲמִיץ וּמִצֵּה הַלִּילָה הַזֶּה

בְּלוּ מִצֵּה שֶׁבֶל הַלִּילָה

אֹבֵלִיךְ שֶׁאֵר יִרְקוּתָהּ

הַלִּילָה הַזֶּה מִרְדּוֹר שֶׁבֶל



PAGE CONTAINING THE FOUR QUESTIONS FROM
AN ANCIENT HAGGADAH IN THE ARCHIVES
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THE JEWS THROUGH THE AGES

Excerpts from a Monumental Work

GRANDPA'S NEW LIFE

By JOAN SHAPIRO

PASSOVER SYMBOLS



The symbols, in the plate:

A—Eggs, B—Shank Bone,
C—Bitter Herbs, D—Lettuce,
E—Charoseth, F—Horse Radish.

PESACH—PASSOVER

Pesach is a Hebrew word derived from a root meaning to pass or skip over. The Bible tells that when the Angel of Death caused the first-born in every Egyptian home to die, the Jewish homes were not touched. The Angel of Death passed over the Jewish homes.

SEDER

Seder is also a Hebrew word meaning order or procedure. On the first two evenings a special order or service known as the Seder is conducted. When our ancestors left Egypt they celebrated their freedom with a special ceremony. Ever since then this ceremony has been observed by Jews.

THE SEDER TABLE

The following articles are grouped on the Seder Table: Three matzos placed in the center; a dish containing bitter herbs, horse radish, celery, parsley, lettuce, charoseth—a mixture of scraped apples and raisins, pounded almonds and other nuts, sugar and cinnamon; an egg which has been roasted in hot ashes; a roasted lamb bone (the shank is generally used); special wine used for Pesach.

MATZOS

When our ancestors left Egypt they had no time to bake their bread in an oven, so they took along dough and baked it in the sun while traveling. The matzos remind us of the bread of affliction or suffering which our ancestors ate in Egypt and of their haste to flee from the land of slavery. The three matzos used at the Seder commemorate Abraham's hospitality to the three visitors who, our Rabbis tell us, visited him during Pesach. Said Abraham to Sarah:

"Make quickly *three measures of fine meal*; knead it and make three cakes." The three matzos symbolize these three measures.

WINE

The wine symbolizes joy; "And wine that maketh joyful the heart of man." (Psalm 104:15) We drink four cups of wine because of the four promises made to our ancestors when they were freed from Egyptian slavery.

"And I will take you out" of the land of bondage.

"And I will save" you.

"And I will free" you from slavery.

"And I will take" you to be a Chosen People.

MOROR

We eat a bitter vegetable, usually horseradish, as a remembrance of the bitter life of our forefathers when they were slaves in Egypt. Moror in Hebrew means bitter.

THE EGG

The egg is a symbol of the new life the Jews were to enter. The people were about to burst the shell of slavery and enter the period of liberation. It is also the symbol of the free-will burnt offering brought each day of the Passover Feast during the existence of the Temple in Jerusalem.

CHAROSETH

Charoseth is made of nuts, apples, raisins, cinnamon and wine. It has the color of clay or mortar. We eat

it to remember the bricks our ancestors made in Egypt and the mortar they used in building palaces and temples for the Pharaohs. It is also used as a symbol for the sweetness of freedom.

ROASTED BONE

The Lamb Bone reminds us of the sacrifice on the first Passover (Exodus 12:3-10). God commanded each Israelite family to make a burnt offering of a lamb. The bone of a Lamb, an animal worshipped by the Egyptians, is placed on the table to show that idols are powerless to help or to injure.

THE AFIKOMEN

Afikomen is of Greek origin which means after the meal or dessert. It, too, reminds us of the way Passover was celebrated in olden times. At the end of the Seder each person received a small portion of the Paschal lamb for dessert.

CUP OF ELIJAH

There is a beautiful legend that before the Messiah appears to lead the Jews back to Palestine and to establish everlasting peace in the world, the prophet Elijah will appear to announce the coming of the Messiah. We express our wish and hope for the arrival of this glad messenger by providing a special cup of wine and by opening the door to admit the expected guest.

LEST WE FORGET

The following is a prayer suggested for the Seder Services

IN this night of the Seder we remember with reverence and love the six million of our people of the European exile who perished at the hands of a tyrant, more wicked than the Pharaoh who enslaved our fathers in Egypt. Come, said he to his minions, let us cut them off from being a people, that the name of Israel may be remembered no more. And they slew the blameless and pure men and women and little ones, with vapors of poison and burned them with fire. But we abstain from dwelling on the deeds of the evil ones lest we defame the image of God in which man was created.

Now, the remnants of our people who were left in the ghettos and camps of annihilation rose up against the wicked ones for the sanctification of the Name, and slew many of them

before they died. On the first day of Passover the remnants in the Ghetto of Warsaw rose up against the adversary, even as in the days of Judah Maccabee. They were lovely and pleasant in their lives, and in their death they were not divided, and they brought redemption to the name of Israel through all the world. And from the depths of their affliction the martyrs lifted their voices in a song of faith in the coming of the Messiah: And though he tarry, None the less do I believe! And though he tarry, None the less do I believe! I believe, I believe, I believe! I believe, I believe, I believe! With perfect faith, with perfect faith In the coming of the Messiah I believe!

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THE FIRST AMENDMENT TODAY

"Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof . . ." U.S. Constitution, First Amendment.

THIS fundamental precept of our government is the classic statement of separation of church and state in the United States. Although some have viewed it narrowly as a restriction only on congressional action for preferential treatment of a particular religion, the traditional and majority interpretation is of a broad prohibition against any government aid, encouragement or interference in religious affairs. This position recognizes the danger of any breach in the strict separation to both the stability and unity of the nation and to the security and freedom of the individual.

In these days, the area of conflict and controversy over this principle grows wider and more intense. Issues arise in many fields of human activity — education, adoption, marriage and divorce, birth control, censorship, Sunday "blue laws", etc. Many of these issues become clouded by complex arguments of policy and economics. Questions of temporary social advantages, "common core" traditions and public morality have blinded many Jews to the crucial concepts at stake in the resolution of these controversies. State action in support of state aid to religious schools is now even justified as essential to the national security and scientific progress. More and more, the separation of church and state in education is being eroded by schemes of apparent good intent and noble motive. But leg-

islation and other governmental action which depart in even minor respects from the traditional view of the First Amendment must be carefully scrutinized. A pattern of growing encroachments on a secular society can only be checked by vigilance and prompt protest.

In recent years we have seen many successful challenges to the American notion of a neutral educational system. The totality of these encroachments makes each seem more dangerous than when they are viewed separately — indirect aid to religious institutions of higher learning by land condemnations, scholarship grants and construction subsidies; released time programs in the public schools; holiday observances at Christmas; prayer reading and bible distributions in public schools; bus transportation for parochial schools; nativity

scene displays on public property; religious pageants on school property. The list is a growing one.

We should not feel that our insistence on the preservation of the constitutional wall between church and state involves any shirking of our religious duty as Jews. Religious education is a solemn responsibility of the Jewish parent and the Jewish community — but as a voluntary activity in the home, in the synagogue and in the Jewish school. Our historical experience has always been that religion flourishes best in an atmosphere free of state interference, whether positive or negative. We must be aware of the events which challenge this free atmosphere and we must meet their challenge. We must then fulfill our personal and communal obligations to insure the education of our children in the tradition of Judaism and in the precepts of democracy.

MORRIS L. COHEN

THE CLASSICS AND JUDAISM

LAST year, as an experiment in Adult Education classes, a course in the Great Books was started by the Center. Feelers were put out and a demonstration session was called for an evening in May. Nearly fifty men and women showed up to participate in a discussion on the Declaration of Independence.

The enthusiasm was so great that most of these people ordered sets of the books for the first year's study at a cost of \$8.50. No fee was to be charged for the course as long as the student invested in a set of books.

In October, when the classes started, it was necessary to divide the group

into two sections—one under the leadership of Rabbi Kreitman, the other led by Mr. Leo Blond, a member of the Center. Both had been trained as leaders of the Great Books Seminar.

Discussions were held on classics such as Plato's "Apology and Crito," Shakespeare's "Macbeth," "The Prince," by Machiavelli, and a number of others, sufficient to cover sixteen two-hour sessions.

During the discussions so many questions arose on religion, and more particularly on Judaism, that the leaders worked out a method whereby each section met for an hour and a half for discussion and then held a

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"JUST BETWEEN OURSELVES"

בין לבינו (עברית)

An Intimate Chat Between Rabbi and Reader

THE HIDDEN MATZOH

I RECALL a brilliant address that I was privileged to hear in Israel in 1934, delivered by the revered Chief Rabbi Kook, of blessed memory. He was telling of the great sacrificial service that was being rendered to Israel by many of the refugees from Germany, some of whom were altogether alienated from their faith and people while living in their native country.

It was Passover time, so the Rabbi took as his theme the Seder ritual. "Twice is the Jew enjoined to eat *matzoh* on Passover eve: at the beginning of the meal and at the end, when he takes the *afikoman*—known in Rabbinic language as *tzofun*, 'hidden.' Which of these two *mitzvot* or duties is the more important?" Thus he began with a simple discussion of

Jewish law, and after a display of fine legal reasoning, he proved that the latter—the *mitzvah* of *tzofun* was the more important. "These two *matzot* represent mystically two types of Jews: the Jew whose Judaism, like the first *matzoh* attractively displayed on the Seder table, is always visible and always to the fore, and the Jew whose Judaism, like the *tzofun matzoh*, is hidden and almost unknown. Times come when that hidden spark suddenly appears and assumes the aspect of a might flame of loyalty and devotion."

This thought of the hidden spark of Jewish loyalty in the heart of many a Jew which suddenly reveals itself in beautiful fashion, came vividly to my mind on our recent stay at Miami Beach. Within five or six days—immediately after our arrival—we attended three impressive gatherings. On the Monday of that week there was the Convocation and Dinner of the Jewish Theological Seminary; on Tuesday, the dinner in behalf of the Yeshiva University, in honor of its 75th anniversary, and on Saturday night came the dinner marking the formal opening of the National State of Israel Bar Mitzvah year Drive. All these gatherings were well attended by Jews from all over the land, and the financial response for each of these causes was remarkably successful.

The interesting feature of all of these assemblies—as I watched the men and women who contributed very substantial sums—was that many of these people a decade or two ago were far removed from active affiliation with Jewish causes, certainly the cause of higher Jewish education. But the spark of Jewish devotion, though

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THE CLASSICS AND JUDAISM

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joint session with Rabbi Kreitman who discussed the Jewish aspects of the subjects.

The desire to learn from this type of discussion was a pleasant modification of the Great Books seminar. For example, the study of the "Areopagitica" of John Milton, with its impassioned condemnation of the prior licensing of printing, resulting in censorship, evoked a discussion of the censoring of films in the United States. This in turn led to a discussion of the

attitudes found in the Bible and the Talmud on suppressing heretical material.

Other congregations would do well to emulate our example. The study of the classics appear to be forbidding, but the manner in which we have undertaken the seminar makes of it an exciting experience—thoughts are expounded on the ideas expressed in the books as they apply today, and Judaism is enhanced in ways the authors of these classics never envisaged.

Louis Kramer

IN AFFECTIONATE CELEBRATION

THE entire membership of the Brooklyn Jewish Center rejoices that its beloved spiritual leader, Rabbi Israel H. Levinthal, reached the fiftieth anniversary of his ordination as a Rabbi. During the course of this half century of a rich and eventful ministry, Dr. Levinthal has become one of the leading voices in the American Rabbinate and one of its most popular and admired personalities.

The Brooklyn Division of the Jewish National Fund marked this occasion in Rabbi Levinthal's life by devoting its annual dinner in his honor and announcing at that time the establishment of a project in Israel in his name.

The Board of Trustees, at its last meeting, unanimously passed a resolution congratulating Rabbi Levinthal on this anniversary and hailed the project, which is to establish a Foresters' Village in the American Freedom Forest, now being planted in Israel. It will be named the Rabbi Israel H. Levinthal Village. The Trustees assured the Jewish National Fund that the Center membership will do its utmost to co-operate with it to make the project a success.

We ask God's continued blessings on Rabbi Levinthal and Mrs. Levinthal, and may his leadership inspire us for many years to come.

BENJAMIN Z. KREITMAN

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Brooklyn Jewish Center Review

The following is an excerpt from a sermon preached on Sabbath Besulah, January 28, on the occasion of the 60th anniversary of Rabbi Levinthal's Bar Mitzvah.

IT IS now long after the Presidential election. Whether we are Republicans or Democrats, all of us, in the true American spirit, accept the verdict of the electorate and join in the fervent prayer that Heaven's blessings may accompany President Kennedy in all his paths of duty, and that he may succeed in strengthening the role of genuine democracy in our land and bring the world nearer to the goals of universal peace and human brotherhood.

It is the accepted rule for clergymen not to take an active part in political campaigns unless a great moral issue is at stake. Throughout my ministry I have adhered to this rule. But now that the election is over, it is not out of place for a clergyman to comment on certain phases of the campaign.

One of the factors that struck me as strange was the emphasis which the Republican leaders had placed upon Senator Kennedy's youth. I recall reading in the press that at the first meeting of the Republican Strategy Committee, immediately after the presidential nominations, it was unanimously decided to issue a directive to all Republican speakers that they should never refer to the Democratic nominee as Senator Kennedy but always as the *young* or *youthful* Senator Kennedy, implying of course that being young means being immature, inexperienced, naive.

That a man of 43 should be regarded as a youth was something that I could not comprehend. In our Jewish tradition, a lad of 13 is regarded mature for the performance of our religious duties. At 18, according to the Rabbis, he is ready to marry and to assume the responsibilities of family life. At 30, a man is deemed to the height of physical vigor, and at 40, to attain the full strength of mind and understanding. In fact, in an interesting passage in our ancient rabbinic literature there is a discussion on this

PRESIDENT KENNEDY, YOUTH AND A REFLECTION ON JOSEPH

By DR. ISRAEL H. LEVINTHAL

very theme: "Unto what age can a man be called a *naar* (a youth)?" Rabbi Akiba said: up to the age of 30; Rabbi Meir said: up to 25; and Rabbi Samuel said: They are both wrong, only up to 20 years of age." To the Jewish mind it would be absolutely incomprehensible to speak of a man of 43 as young or as a youth.

Now what is wrong or bad in being young? It seems to me, as one who has already reached the age of the hoary head, that youth is one of man's greatest blessings and that youth offers a man great creative opportunities. Lord Beaconsfield, from the richness of his experience, cried out: "We must be young to do great things!" And William Hazlitt, the celebrated British critic, gave as his judgment that "almost everything great has been achieved by youth!" Allowing for exaggeration in these statements, we certainly cannot agree that being young is synonymous with immaturity, or that in itself, it makes one unfit for leadership. Furthermore, there is a difference of only 3 or 4 years between the ages of Kennedy and Nixon; and if at 43 one is young, and at 46 or 47 one is fully grown, the question arises: what year is the dividing line when one passes from youth to ripened age?

It is interesting to note that in this Sabbath's Scriptural reading there is a reference to the great Biblical character, Joseph. Today the reading deals with the account of the exodus from Egypt and the passing of the Israelites through the Red Sea. But in the midst of today's portion we are again reminded of Joseph: "And Moses took the bones of Joseph with him."

Let us turn for a moment to the early phase of Joseph's life. You recall the story: how he was imprisoned in Egypt, how — while a prisoner — he interpreted correctly the dreams of Pharaoh's butler and baker. And how Pharaoh dreams a dream which no one can interpret for him. The butler reminds himself of his own dream while imprisoned and how

Joseph's interpretation was fulfilled. He forgot the promise that he had made to Joseph that he would remember him and speak well of him to the Egyptian authorities; but now the opportunity was his to serve his master and to win his favor. And so he approaches Pharaoh and tells him of his own experience: "And there was with us *naar ivri* — a Hebrew youth who interpreted for us our dreams."

The Rabbis were surprised that the butler referred to Joseph as a *naar* — a youth. The Bible itself tells us that he was thirty years old when he stood before Pharaoh — and how can one speak of a man of 30 as a *naar*? But the Rabbis have a ready answer: the butler referred to him in a derogatory sense — *k'shoteh* — a foolish, immature, inexperienced lad — *v'en raui ligdulah*, unfit for position of greatness of leadership.

Pharaoh, however, at the first meeting with Joseph, immediately recognized his greatness, and appointed him to the high position of vice-ruler of the realm. And the masses of Egypt also recognized his qualities of leadership, and they called him *avrech* — a strange word, which the Rabbis translated as *av b'chochmah v'rach b'shanim* — "patriarch in wisdom and youthful in years." It was this combination which Joseph possessed — maturity in wisdom and youthfulness, not so much in years, but, as one commentator notes, *B'tiveo*, in his nature, in spirit — that captivated the minds of the ruler and the masses of Egypt!

I have the feeling that what helped President Kennedy more than anything else was that millions of our citizens recognized in him this remarkable combination of *av b'chochmah* — rich maturity in wisdom and *rach b'shanim*, a youthfulness in his very nature and spirit. One may be old in

years and yet be blessed with such youthfulness in spirit. Moses, the Bible tells us, was 80 years old when he undertook the difficult task of delivering his people from their Egyptian bondage. In our own day, we see Ben Gurion, at 74, yet blessed with the spirit of youth in directing the affairs of the state in Israel.

As a matter of fact, the Bible often uses the term *naar* not in the sense of youth but in that of *youthfulness*, and thus refers to a number of the ancient heroes as *naar*, though they were advanced in years. "And Joshua, his servant, *naar*" and the Rabbis tell us that he was then 42 years of age. David speaks of "my son Solomon *naar*" — and again the Rabbis tell us he was 43 years old. Speaking of the spies whom Joshua sent to investigate the city of Jericho, the Rabbis tell us that they were Caleb and Pinchas, and that Caleb was then 78 years old. Yet the Bible speaks of them as *naarim* — youths, and the Rabbis continue in their comment: "The Bible calls them *youths*, *shehayu zerizim k'naarim*, because they were as energetic, as enthusiastic, as zealous as young men." The Prophet Hosea, speaking of God's love for Israel, tells us: *ki naar Yisrael, v'ohavehu*, usually translated, "When Israel was a youth, I loved him." I think the meaning of the verse is: "Because Israel is *youthful*, I loved him."

Though Israel is among the oldest of the world's peoples, it is today again revealing its spirit of youthfulness, its power of creativity in every field of human endeavor.

And this is what America, as well as the world at large, needs and craves for: the spirit which youth typifies — vigor, enthusiasm, adventure, and daring to translate into action the ripe wisdom and experience which a leader may possess. Such is the quality of leadership which the American people have recognized in President Kennedy, and which has won their hearts.

And now we can better understand the deeper meaning of our text in this Sabbath's Scriptural lesson: "And

Moses took the bones of Joseph with him." The Rabbis were puzzled by this verse *Mai immo*, they ask, "Why did Moses have to carry the bones of Joseph *with him*?" Could he not have assigned other Jews to perform that task? Many are the interpretations which the sages offer. I think the answer is simple. Moses was quite old at the time — past 80 years of age. But he held on to the body of Joseph as a constant inspiration and challenge that he needed to retain the spirit of youthfulness which Joseph typified. For he realized that once that spirit of youthfulness departed from him his power of leadership would also depart.

If I may be permitted, I should like to add a personal word. This Sabbath has a special significance for me. It is my *Bar Mitzvah* Sabbath. Many years have passed since that eventful day in my life, sixty to be exact. I realize that I have long passed the stage of *naar*, of a youth. I have already passed the stages of *ziknah* and *sevah*, by which

the Rabbis designate one's 60th and 70th years. But, like Moses, I, too, symbolically speaking, want to cling to the bones of Joseph and retain his spirit of *naarut*, of youthfulness and to be *zariz k'naar*, to retain the zeal, the vigor, the enthusiasm of youth, so that for years to come you may be able to say: *ki naar yisrael* — for Israel is still young in spirit, and therefore I may continue to have your regard and your esteem.

And thus we offer a fervent prayer this Sabbath to our Heavenly Father, first, in behalf of our new President, that he may ever be blessed with the gifts of *av b'chochmah*, maturity in wisdom, and of *rach b'shanim*, the spirit of youthfulness in years. And for myself and for all the older men and women in our congregation, I pray that we may be enabled to be *zerazim k'naarim* — active, vigorous, energetic like the young, so that we may continue to serve better our faith, our people, our beloved America and all mankind.

ISRAEL CLOSES EICHMANN INVESTIGATION BUREAU

ISRAEL'S famed Sixth Bureau, set up last May to collect and prepare the evidence to be presented against Adolf Eichmann for his crimes against humanity and crimes against the Jewish people, was formally mustered out recently.

In its nine months of existence, the bureau collected evidence against the Nazi executioner on three continents which will be the basis for the charges Eichmann will be called upon to answer when he goes on trial in Jerusalem next month. The documents recording its activities and findings were described as exceeding one ton.

The bureau worked through 20 departments, each concerned with one country under Nazi occupation or one land where Nazis or their victims may have taken refuge. Its investigators had German Foreign Office files and other German archives weighing more than 400 tons to sift through as well as documentary material supplied by other governments and anti-

Nazi organizations. They also studied the records of the Nuremburg and other war crimes trial.

Some of the information obtained by the Sixth Bureau investigators dealing with war crimes did not involve Eichmann but other Nazi war criminals.

Witnesses will be people who came into direct contact with Eichmann in Germany, Austria and Hungary and Nazi victims. He said no Nazi war criminals would be called to testify against Eichmann although their testimony in other trials may be introduced in the Jerusalem proceedings.

Only one man questioned Eichmann during his long detention here, Deputy Commander Avner Lev. He met with the prisoner six hours a day, almost every day. Lev's questions and Eichmann's answers were recorded on tape and later transcribed. The typed pages were submitted to Eichmann for correction and signature.

AT THE recently held World Zionist Congress the Prime Minister, Ben Gurion, delivered an epoch-making address. His words aroused controversy, both in Israel and this country. To whatever faction of the Jewish people one belongs or whatever might be one's version of Judaism, Ben Gurion has a unique place in our hearts. Even if we disagree with him, we look upon him with reverence and admiration. If Theodor Herzl is considered the Moses of political Zionism, then Ben Gurion is the Joshua — the strategist, the practical leader who was able to weld the disparate tribes into a unity to cross the Jordan into the promised land. During the thirteen years he has been at the helm of the new Jewish state, he has infused his practical achievements with the zeal of the ancient prophets. Though an avowed secularist, he has in our day sanctified the name of God by helping to resurrect a people that lay prostrate at the feet of their enemies. All Jews everywhere are beholden to Ben Gurion for the inspired leadership he has given the Jewish people.

Ben Gurion has had violent differences with the leaders in the Zionist movement, even with the leaders of his own Mapai Party. He has never hesitated to speak his mind about any of the issues confronting Zionism and the Jewish people. And we cannot help but admire his forthrightness and his courage although there were times, we must admit, when his statements were tactless.

The main theme of his address at the Zionist Congress was a plea for *aliya* — the settlement of the Jews from the Diaspora, particularly from America, in Israel. While developing the arguments for his plea, he turned to what he calls the religious minority, referring, as we can judge from the context of his statements, to the Orthodox Jews, saying that it is incumbent upon them, more than any other segment of the Jewish population living outside of Israel, to settle now in the Holy Land. He called to their attention the importance of the *mitzvah* of *Yishuv Eretz Yisrael* — the sacred command to dwell in the land of Israel.

A Comment on Ben Gurion's Address to the World Zionist Congress

ISRAEL AND THE WORLD JEWISH COMMUNITY

By DR. BENJAMIN KREITMAN

He quoted the words of an ancient sage in the Talmud that "Whoever dwells outside of Israel is as if he had no God." Examining the entire text of the address, we readily see that these few words, directed to the religious minority, and the quotation from the Talmud were only rhetorical flourishes. It is these few sentences that were exaggerated by the newspapers and that angered so many Jews. Certainly a secularist like Ben Gurion was not concerned with the omission of a *mitzvah* on the part of Orthodox Jewry. This was his way of goading some Jews to settle in Israel. It was most unfortunate that these sentences were taken out of context and distorted. They did great damage to Israel's cause. It is equally unfortunate that his brilliant arguments for *aliya* and his lengthy analysis of the predicament of the Jews outside of Israel, particularly in America, were submerged by these two or three statements made in an offhand manner.

Turning to these incidental remarks, we of the Conservative movement in Judaism who consider ourselves like the orthodox "Shi'nei Mitzvot," loyal to the commandments, should be disturbed by this charge of neglect. The fact is that the sages in the Talmud challenges the original statement that "He who lives outside of Israel is as if he had no God," and finally revised it to say that "He who lives outside of Israel is as if he served strange gods." The impact of the statement from the context of the Talmud is clear: the Jew living outside of Israel is likely to be subjected to foreign and injurious influences. In that very same section of the Talmud the Rabbis elevate Babylon to a sanctity almost equal with, for in that land great academies of Jewish learn-

ing were established, Jewish religious life flourished, and piety was deepened. Attention should be called to the different points of view of Rashi and the Rambam on the "mitzvah" of dwelling in the land of Israel. These differences are summarized in the commentary on the Rambam known as the "Lachem Mishneh." It is Rashi who again and again emphasizes the sanctity of Babylon because of its great Yeshivot and the devotion to learning manifested in that country. Rashi, no doubt, in repeating these statements, had in mind the great Yeshivot and schools of learning in Provence. Throughout our sojourn, the Jew has brought sanctity to foreign lands by his cultivation of the Torah and piety. Again, it was not so much the Talmudic lesson for world Jewry that Ben Gurion was concerned with as a strong reminder that we, living outside of Israel, should not forget the centrality of Zion. This was all a part of his major thesis that only *aliya* can be the salvation of the Jews in Israel and the Jews of the Diaspora. The development of this thesis can be distilled into these four major arguments:

1. Looking at it from a practical viewpoint, Israel is a new country. It is constantly expanding its economic enterprises and must pioneer new methods for technological expansion. It therefore needs the technical know-how that only Western Jewry can bring it.

2. To avoid becoming a Levantine state with a narrow and sterile culture, Israel needs Jews to come to her not out of desperation, but voluntarily, leaving secure positions and prosperity behind.

3. Diaspora Jewry is facing extinction in the future, and those who want their descendants to remain Jews should seize the opportunity now to settle in Israel. The dangers that Ben Gurion sees on the horizon is physical and spiritual. Viewing western Jewry from the vantage point of Israel, he feels that what happened in Germany only a short while ago can happen again in other western lands, even in America. And if physical extinction is avoided, then Jewry outside of Israel faces extinction through assimilation, whether it be active or passive.

4. If there is any hope for Diaspora Jewry to escape the kiss of death of assimilation, it can be done only through a special form of *aliya*, whereby young Jewish men and women would go to Israel to live for a few years and then return to their own countries. This would be a bridge between the Diaspora and Israel through which Jewish consciousness and the Jewish will to survive would be strengthened.

Instead of criticising Ben Gurion for his ill-advised statement directed to the religious minority, we must take to heart his analysis of the Jewish predicament and come to terms with his forecast of the future of those Jews who live outside of Israel. We, who are in New York, have been lulled into a sense of security about American Jewish life, but there are ominous shadows cast over American Jewry. Inter-marriage is increasing at an explosive rate. Indifference towards their Jewish heritage and identity in one form or another is the prevailing attitude of a great part of American Jews. It is the nature, too, of American democracy, embracing so many minorities, that there be a transcendent identity which unites them all, and that is being an American. Unlike preceding periods in Jewish history when a Jew could not leave his Jewish identity unless he embraced another faith, the Jew, here in America, can in actuality leave his Jewishness without any overt act but simply by becoming indifferent to his Jewish

origin. He is satisfied by the transcendent identity of being an American.

What can keep alive American Jewry? What can secure the future of American Jewish life? Ben Gurion looks upon our peoplehood as an end in itself. Though he speaks of the Messianic mission of the Jewish people, he means not its classic formulation but "a natural active, deliberate and planned direction" of our national loyalties to attain our national goals. In reality this is the same as saying that our nationhood is the essential goal of our being. Religion and religious values are only incidental for him. They are the byproducts of national consciousness. A people for him is sustained by its sense of oneness, by its pride in its past and hope for its collective future, and by defying and resisting its enemies. Viewing American life from the distance and in cold, realistic objectivity, the national consciousness of the Jews of America must necessarily be subordinated to their American consciousness — a subordination that spells its eventual disappearance. There is no real force outside of a doubtful temporary *aliya*, that can support and brace the national consciousness of the American Jew. Even though the threat of physical extinction is ruled out, as we must rule it out, Ben Gurion pronounces doom concerning the future of American Jews. Can we conceive of a living community that is founded only on the visits of its young to the land of Israel? This is the real issue raised by Ben Gurion in his address before the World Zionist Congress. If we accept Ben Gurion's contention that our peoplehood is an end in itself and that end cannot be achieved outside of Israel under the circumstances as they have developed today, then our only course, if we take our Jewishness seriously, is "to Zion" — settle permanently in Israel. But if we believe that concomitant with our nationhood the Jew possesses other major goals — and this is what makes the Jewish people unique among the nations — then American Jewry does have hope for the future; the same hopes that the

sages had for the Jewish people in whatever land they lived. We must, first of all, assert our faith in American democracy. If American democracy should go under the entire world would go up in a barbaric conflagration. The Jewish future in any part of the world would indeed be a doubtful one under such circumstances. Secondly, we must recognize that the Jewish community as it has evolved in this country is no longer merely an ethnic group. Will Herberg has persuasively demonstrated in his book "Catholic, Protestant and Jew" that the Jewish identity in this country is mainly a religious one. This being so, to whom the goals of Torah and of the Jewish religion are precious, feel that the Jewish settlement in this land is far from doomed. The Torah here can become our great cohesive force. It is our beliefs and our convictions that can alone support our Jewish consciousness. This in no way means rejecting our peoplehood. Long, long ago, the apostle Paul held up before his people the temptation to represent the universal religion if only they would deny their peoplehood. Well did the Jews know that without a people and a nation, the Torah becomes a disembodied doctrine. Our slogan has always been and always will be "the Only One, blessed be He, Israel and Torah are one." Here in this land, however, and at this juncture in our history, the Torah must be given precedence. It is our essential power of survival.

This presents American Jewry with a gigantic task fraught with many dangers. If the main support of our Jewish consciousness is through our religion, then all challenges against religion quarters as such endangers the life and being of the Jew. These challenges come from many quarters. Science today claims that religion is irrational; materialists claim it is irrelevant; pragmatists, that it is sentimental, and one-half of the civilized world under communist domination accuses religion of being a deception. All these claims not only challenge religion but threaten the existence of the Jew.

(Continued on page 18)

GRANDPA always was stubborn. "You can't tell Poppa anything," my mother used to say with a mixture of exasperation and affection. And she had a variety of anecdotes to illustrate how nothing could ever deter Poppa once he had made up his mind. Like the time, when my mother was just a girl, that Grandpa decided to buy the blacksmith shop which had been an old stable, although everyone told him it was a poor investment and the building was so dilapidated that it had been condemned.

My grandmother had shaken her head. "No, Abraham, don't buy it," she had pleaded quietly. And when the struggling business had fallen suddenly with the collapse of a rafter that injured two workmen and when the small savings he had hoped to invest in its growth were swallowed by the hospital bills he insisted on paying, Momma just nodded her head again sadly. "Abraham was stubborn. He would not listen."

Even after Momma had died and grandpa surprised us children by crying pitifully, like one of us, at the funeral, the refrain "Poppa is so stubborn" was taken up by his four daughters. First, there were the false teeth that Poppa needed, and refused to buy. They coaxed and wheedled and even, finally, threatened him. "It's bad for your gums, Poppa, without teeth. How can you eat?"

"You'll look like a young man, Poppa, with teeth again." But he shook his head almost in bewilderment at this forceful crowd of people, his children, who seemed always to be urging something. "I get along without teeth," he said finally, sighing a little, and getting up from the stiff bridge chair which each household kept for him in a corner of the parlor since the family had decided a hard chair was "better for Poppa's back." He trudged off silently into the kitchen, his lean frame bent forward a little, half in stubborn opposition, half in helpless resignation. His head was sparsely covered with fine white hair and his eyes were an almost childish blue. When I had studied about Lincoln in history class, the long, thin

face of the great man in the text reminded me of grandpa. "My grandpa's name is Abraham, too", I had said.

But now a bent old man walked past us in Aunt Becky's parlor. The sisters looked at each other and Uncle Morris shrugged his shoulders helplessly. "Unreasonable, just plain unreasonable, like a child," one of them would explode suddenly and then, quickly silenced by reproachful glances, she would conclude defensively and with a little sniff, "It's for his own good, you know." I sat among the stoutish, comfortable people who were my aunts, reading one of my cousins' "joke books" or looking at the pictures in a television guide, stuffing myself with salted nuts from the lavish spread on the coffee table, and it seemed that they were all against grandpa. The old man seemed happiest when he was left alone. I used to hear him humming to himself, after he had left the crowded room now smoke-filled from one of Uncle Frank's black cigars, to make himself a cup of tea. He would sit, alone in the kitchen, leafing through the pictures in an old *Life* magazine cousin Bernie had subscribed to because he could get a discount through his high school. Aunt Becky had decided that it would give Poppa something to do when he came to visit. "Keep him out of mischief."

Then a voice in the adjoining room would be heard, rather shrill over the murmur of conversation, "Where's Poppa?" And one of the aunts would hurry into the kitchen to see what he was up to.

"Tea, Poppa? Why didn't you call me? Spill that out. It's all cold."

"It's all right, Becky."

"Here, let me do it. You're so stubborn, Poppa." Then grandpa would stop humming and patiently allow his daughter to wait on him.

Grandpa liked to take long walks. Alone, he would explore the crowded, curving streets of the city, and I

GRANDPA'S NEW LIFE

By JOAN SHAPIRO

used to wonder what details of the scene would be singled out by those aged blue eyes behind the bi-focals. I invented a little game of pretending I was grandpa but it would never work; I soon became bored with being old and ran off to join the children who were playing with marbles that shone like mysterious jewels in the sunlight of the spring afternoon.

But grandpa never had such freedom. He came to live with Aunt May, his oldest daughter. Every Sunday afternoon the family assembled in her cozy parlor to gossip about distant relatives, to watch the afternoon television programs, to eat the cold cuts brought up from Uncle Frank's delicatessen store for dinner, and in general, to visit with Poppa. Uncle Morris discovered that Poppa enjoyed the old western movies on television. The old man's hearing was getting weaker now, although his eyes were still keen, without sound. The sight of cowboys and he could follow these movies and Indians galloping across the west-

Every couple of weeks one of the aunts would suddenly get an idea and, at the words "I think Poppa could use —" "I could see the old man shift uneasily in his seat with eyes still glued to the moving figures on the screen. Uncle Morris decided that grandpa needed a hearing aid and this time the struggle against "Poppa's stubbornness" lasted for eleven months. The family at last succeeded in purchasing the magnificent ivory contraption but it remained in the top drawer of Poppa's dresser. From time to time the family would remember, and someone would say in the loud voice we now addressed him with, "Poppa, why don't you wear your hearing aid? Your HEARING AID, Poppa, where is it?" He would shake his head with a little sound of disgust. "What do I need it for?" he would say, with that singular expres-

sion of bewilderment on his face, "Do I go anywhere?"

Grandpa's first great-grandchild was born during the fall that I went away to college. In one of my letters home I couldn't resist remarking "Now maybe the family will stop pestering poor grandpa." But I was mistaken, for the family circle was soon involved in another discussion with him as its theme. Since I was going to be out of town most of the year my mother had suggested, wouldn't it be a good idea for Poppa to move in with us? In this struggle, however, the battle line was not clearly drawn between grandpa and the family. My letters from home resembled legal briefs, going into the intricate details of each argument.

Strangely, it was Aunt May who provided the opposition to this new idea. "What? Go out and live in the country like that — Poppa? Away from the whole family? He'd hate it." Each sister, as usual, contributed her share to the discussion. "But Rose works. Who'd give Poppa his lunch?"

"May has to watch the baby now, anyway."

"But Poppa will be so lonesome without the rest of us."

"He might like it in the suburbs — he's always going for those long walks." Grandpa was finally the one who made the decision.

"I think I would like to try it," he said, quietly. And because of their inability to take a common stand the family yielded. The next few letters from home related the moving of his few belongings, and finally, of the old man himself. They began to sound like progress reports on a unique social experiment.

"Yes, he does rather enjoy the garden."

"No — he doesn't seem to be lonesome, yet —"

Grandpa decided, quite suddenly, to improve his English. He asked my mother to bring a few elementary books home from school and every evening he spent an hour or two bent studiously over the third-grade spellers. The rest of the family looked on with suspicion.

One day I found a letter in my mail-box addressed to me, although the name was spelled "john" instead of "Joan" and the handwriting was scratchy and strange. Puzzled, I opened it and read:

"I am very much thankful to you for letting me live in your room since you will be away. I am glad you have good marks in College. Keep up the good work and be happy. I fill fair in healt myself. I remain with love your grandfather, Abraham Cohn."

I was thrilled with the letter. From it grandpa emerged as a real person. He himself had learned to write it, and had decided what to say. That evening I typed a simple reply.

Our correspondence continued until the mid-semester vacation. My parents went to work each morning and my mother explained that grandpa had created a schedule for himself: a daily walk, a daily television program, a time to heat up the lunch she had prepared and left for him, a time to study and to write letters.

Grandpa actually wore his hearing aid at dinner the first night I was home. "I want to hear all about college", he had said with a smile. And my mother whispered to me "He's been wearing it more often lately. I think it's that club he goes to at the community center. He enjoys it so much that he wants to know what's going on." He hummed all the time. That week I was home, and he was always busy. It was as though the smokey city air had been stifling him and now the freedom of the country was permitting a new growth within the old man.

When I got up from the dinner table and started clearing the dishes to wash them, he got to the sink before me. He looked at me so indignantly for daring to interfere that I mumbled apologetically "I haven't done dishes in so long, I wanted to see what it was like again." Later mother explained that grandpa had started by doing dishes for himself and she had once complimented him on his neatness. Since then the dishes had become his exclusive responsibility.

My family had other stories to tell about grandpa. Before he came, our neighbor, a kindly old Scottish lady, had taken in the garbage disposal cans placed on the street curb every other day, after the garbage collectors had gone, because no one was home and the cans were left standing all day. Now every garbage day was a race between grandpa and our neighbor to see which of them would manage to reach the cans first. "You should see him go," my dad told me one afternoon when I had just missed the performance. "He peeks through the glass in the front door and as soon as the truck goes by, he's off down the driveway. She's had years of practice but I'll bet on Poppa's perseverance any day."

Back at school I didn't hear from grandpa for several weeks. I was surprised, since I had become quite close to him during my week at home. I couldn't believe that he had abandoned his literary efforts so quickly. My birthday came in April and at the bottom of the pile of white envelopes in my mail-box there was one addressed in grandpa's unmistakable hand. The card was not a printed one. It was rose note paper and on the blank inside he had copied with meticulous care the following little verse:

"Making good wishes for someone like you

Is always a pleasure and privilege, too,

So this brings a lot of good wishes your way

For every good thing you could wish for today."

Since then grandpa has been my most regular correspondent. His spelling is improving with every letter and he doesn't seem to mind when I keep telling him that by my next birthday I'll expect him to compose his own poem. He's feeling quite proud of himself these days as he has a new job around the house. My neighbor finally gave up and now he's our exclusive garbage-can collector too. So, you see, you never can tell about that original poem I expect. Grandpa always was stubborn.

THE JEWS THROUGH THE AGES

Excerpts from a Monumental Work

The third revised edition of "The Jews, Their History, Culture, and Religion," edited by Dr. Louis Finkelstein, Chancellor of The Jewish Theological Seminary of America, was published recently. This encyclopedic work was first issued in 1949, and an earlier revision appeared in 1955. The present two volumes, totaling 1900 pages, represent eighteen years of research, study, and writing, involving 40 individual contributors, as well as the editor and his associates.

Dr. Finkelstein, in his foreword, described Judaism as "the unknown religion of our time," explaining that though its adherents may be known to their neighbors, or even widely respected for their achievements, the character of the ancient Jewish tradition, and its distinctive teachings are understood by relatively few Americans of any faith.

The present volumes could easily dispel this ignorance. Articles cover virtually every aspect of Jewish life, past and present. The several excerpts from this work which follow make fascinating as well as informative reading.

"The Jews in Eastern Europe (From Ancient Times Until the Partition of Poland, 1772-1795), by Israel Halpern, The Hebrew University.

"The Jewish exiles who, in ancient times, settled north of the Black Sea were the first who brought monotheism to Eastern Europe and its first exponents and propagators in this corner of the world. In this lies the special significance of the ancient Jewish colonization of the region from the standpoint of the general religious history of Eastern Europe.

"For more than 600 years, Jewish settlement existed only in this one corner of Eastern Europe north of the Black Sea. During all that time in the nomadic empires which arose one after the other in the nearby steppes, there is no mention of a Jewish settlement, although there certainly was economic and cultural contact between the littoral cities and the steppe provinces. The situation began to change at approximately the beginning of the seventh century, when the Khazars assumed control of the steppe region between the Caspian Sea and the Black Sea. The essence of this change was the spread of the Jews and Judaism eastward to the center of the Khazar state on the shore of the Caspian Sea. As is well known, led by the royal house, some Khazars embraced Judaism."

"In the centuries that follow the

close of the fifteenth century, there are no signs of growth and progress in the old Jewish settlement in the Crimea. On the other hand, the younger Jewish settlement of Poland and Lithuania grew and advanced in every respect, an advancement which continued for about 150 years, until the persecutions of 1648. . . .

"Alongside the study of Talmud, the study of Cabbala was first firmly entrenched in the middle of the sixteenth century under the spur of Italian and Palestinian influences. . . .

"Messianic speculation began to occupy the Cabbalistic circles toward the middle of the seventeenth century. On the basis of a certain statement in the *Zohar* they thought that the Redemption was near; that 1648 was the hoped-for year. That year saw quite the opposite of what had been hoped: 1648 brought the first of a series of catastrophes which inundated Poland and its Jewish settlement."

"The Ukrainian insurgents proclaimed a war of extermination against 'The nobility, the clergy (Catholic), and the Jews.' Social opposition and religious hatred made the Jews a favorite target for the rebel swords. In the final analysis it was the religious factor which proved decisive: no convert was touched, just as no nobleman of the Orthodox communion was touched. The Muscovite forces massacred Jews, expelled them, banished them to the Russian interi-

or, where they were forcibly converted or sold into slavery. And the Muscovites were motivated simply by religious zeal. . . ."

"East European Jewry (Since the Partition of Poland, 1772-1795), by Bernard Weinryb, Dropsie College.

"There was in all the countries of Eastern Europe the curious phenomenon of anti-Semitism surviving the Jews. And there was at first a revival of Jewish hopes, activity, and cultural life, disintegrating later, with differences in degree between one country and another. Also from the two satellites, Poland and Rumania, there was, for a time, emigration abroad—mainly to Palestine-Israel—while Soviet Russian Jewry became hermetically locked up within the country. . . ."

"At the present time . . . the picture is a sorry one. The remnants of East European Jewry — numbering about 2,000,000 — are partially under political pressure, forcibly isolated from world Jewry. Robbed of their communal organization, again forced to adjust to a new sociopolitical system, and subjected to Communist assimilation, they are bereft of all that sustained former generations in time of stress, and are in peril of losing even the final support of the Jews throughout history — the religious and national core of their culture and their faith."

"Patterns of Jewish Scholarship in Eastern Europe," by Abraham Menes, Zukunft, Co-editor, Jewish Daily Forward.

"Until the end of the Middle Ages the West European communities were the most prominent in the Jewish world. After the expulsion from Spain (1492), the center of gravity of Jewish life shifted eastward, and the sixteenth century brings us to the East European era in Jewish history."

"General conditions in Western Europe were very different from those in Babylonia. The Jews in Europe were mainly an urban element. They were less concentrated and therefore felt the pressure of the non-Jewish surroundings more acutely. . . .

"The path of Torah and of Commandments in the Ashkenazic version attained its greatest development in Poland. Jews felt relatively freer there, and relations with the non-Jewish population were much friendlier than in the German lands. At the same time, Jews lived more among their own kind, and the Jewish world was a separate world. Only in Poland did Judeo-German become the Yiddish language, while the remnants of an older Jewish population that had been settled there for hundreds of years and had spoken a Slavic language were also gradually assimilated to the Ashkenazic newcomers and began speaking Yiddish. . . ."

The tragic years of World War II saw the destruction of the yeshivot in Eastern Europe. Only very small remnants of the yeshiva teachers and students managed to escape. And the enormous spiritual strength of the yeshivot is revealed in the fact that wherever rescued leaders and students have turned up — be it Western Europe, America, or Israel — they have once again built centers of learning that continue the great traditions of Eastern Europe."

"The Decline of European Jewry (1933-1953)," by Arie Tartakower, The Hebrew University.

"... Whereas in the West figures of the Jewish population, with but few exceptions, did not fall sharply and in a few cases (Great Britain, Sweden, Switzerland) the population actually

even increased, the situation in Eastern and Middle Europe is quite different. The example of Poland, whose Jewish population dwindled to not much than 1 per cent when compared with 1933, may be enlightening enough; and if anything can be still worse than that, it is the case of Lithuania and Latvia, whose Jewish population practically ceased to exist. But no less significant are the figures for Germany, Czechoslovakia, Austria, Greece, and Yugoslavia; in all those countries the Jewish population dropped to a fraction of what it had been before the Nazi onslaught. (The case of Bulgaria is of a different nature, for its Jewish population did not suffer much in the war years and the great reduction of figures in the past few years is the result solely of emigration to Israel.)

Neither should the seemingly different situation in the U.S.S.R. give rise to any illusion. If the decrease of the Jewish population there is not much more than one-third compared with 1933, it is not because the Soviet Jews suffered less than their coreligionists in other Nazi-occupied territories. Actually, the number of Soviet Jews was not 3,000,000 when Nazi Germany declared war on Russia, but almost twice as much. In the meantime the Soviet government had incorporated into its territory the eastern provinces of Poland, with a Jewish population of at least 1,500,000 including the refugees from the Nazi-occupied western provinces, as well as the Baltic States and former Rumanian Bessarabia, with another 500,000 Jews. In reality, not one but two-thirds of the Jewish population of the U.S.S.R. were killed by the Nazis during the years of occupation. . . ."

"Eretz Yisrael under Ottoman Rule. 1517-1917," by Itzhak Ben-Zvi, The State of Israel, President.

"In 1915, at the close of the Ottoman era, the Jews owned 420,000 dunams (105,000 acres), of which 16,400 dunams belonged to the Jewish National Fund. On the eve of World War I there were almost 100,000 Jews in Palestine, of whom 12,000 lived in the agricultural settlements.

The Second Aliyah was able to sur-

pass the First Aliyah in ability, initiative, and endurance because of changes already introduced. The new generation merged the idea of personal with that of national fulfillment, and saw the happy fruits of labor on its own soil.

Mood and circumstance were both propitious for a syncretic political-practical Zionism. Herzl appeared with his Judenstaat, the Zionist Congress was founded, and the institutions of the Zionist Organization were established. A landless and defenseless minority transformed itself into a nation striking roots in its homeland and preparing to cast off alien domination. It became "a state in the making," and from the "state in the making" or "national home," it erected the State of Israel.

The vision of the great seers of Israel in the nineteenth century of a Jewish spiritual and material renaissance and of the redemption of the homeland from its conquerors not by entreaty, but by strength of will and by faith in Israel as the chosen people and in the future foretold by the Prophets of Israel, ceased to be mere fantasy.

In 5708 (1947-1948), fifty years after Herzl dreamed his dream of Jewish statehood, the army of Israel went out to defend and restore to its rightful owners the land promised Abraham and his seed. Vision became reality, Israel, firmly established, awaits the Ingathering of the Exiles."

"The Rise of the State of Israel," by Oscar I. Janowsky, City College of the City of New York.

"The proclamation of the State of Israel on May 14, 1948, was at once the culmination of earlier developments and the beginning of a new era. A climax was reached in the building of the Jewish National Home, foreign rule was terminated, and the Jews of Israel assumed government powers. But the fundamental aims of the preceding period — Jewish immigration, land settlement and economic development, national regeneration and cultural unity — remained substantially unaltered. In large measure, too, the same agencies,

men, and political groupings continued to provide leadership. The changes wrought by independence were most significant, but the stabilizing factor of continuity must not be ignored. . . .

"It may be said that the Jewish majority and Arab minority have eyed each other with suspicion and even hostility. The Arabs have suffered an unprecedented upheaval, physically and psychologically. War destruction and dislocation have brought economic ruin to many. Family units have been severed; old parties, associations, newspapers, and leaders have vanished; and the entire social fabric has disintegrated. The shock of military defeat and reduction to the status of a minority has been overwhelming. Loyalties of kinship and fears of reprisals, too, have predisposed Arabs to cooperate with infiltrators in acts of sabotage. This has engendered fear and suspicion in the Jewish majority, and security restrictions have further estranged the Arabs.

The Arab States have fanned the smoldering hostility from without, and the Communists have exploited Arab grievances within Israel. The center of Communist strength is in the Arab city of Nazareth. A third of the party membership and party vote is reputed to be Arab, and as much as 35 per cent of the Arab urban vote went to the Communists in 1955. (It was about 15 per cent of the total Arab vote.) All of this is a reflection of Arab hostility to the State of Israel.

Yet the extent of cooperation and accommodation has been most impressive. The policies of the government have brought economic prosperity to the Arabs, educational progress, improvement in health, and social betterment. The major grievances are the Arab refugees, reduction in status to that of a minority, preferential treatment of Jews in immigration, and security restrictions. The progress made in majority-minority relations during the past ten years has been considerable, but permanent harmonious cooperation will depend on a solution of the refugee problem and on peace with the Arab States."

"The ideal of the welfare state is deeply rooted in Israel. It permeated all of the major efforts in the building of the Jewish National Home during and prior to the period of the Mandate. Formerly, however, it found expression in the voluntary activities of the Jews, who did not wield governmental power. With the rise of Israel, social security and welfare have become state functions. . . .

"Yiddish Literature," by Yudel Mark, Jewish Education Committee of New York.

"Language is one of the principal elements distinguishing the Ashkenazic Jews from the Sephardic. The language of the Ashkenazim is Yiddish; that of the Sephardim. Judesmo (Ladino). Prior to World War II more than 10,000,000 persons, about two-thirds of all the Jews in the world, spoke or at least understood Yiddish.

Yiddish was born when emigrants from northern France, who spoke their own variation of old French, settled in a number of cities on the Rhine (later moving eastward) and adopted the German dialects of the area. In adopting these dialects, they adapted the new language to their old speech patterns and created a unique mixture of German dialects, caused by their wandering from one to another. In addition, Hebrew had a continuing influence of the new dialect from the very beginning, because it (together with Aramaic) was the language of religion and scholarship. As a result, lexical, syntactical, and even morphological elements of Hebrew-Aramaic were amalgamated into Yiddish. This process of language formulation began almost a thousand years ago. Later, the Slavic tongues (Czech, Polish, Ukrainian, Russian) exerted an influence on Yiddish. Thus Yiddish has to be considered a result of a fusion of the above-mentioned linguistic elements. . . .

"Jewish Migrations, 1840-1956," by Jacob Lestschinsky, "Jewish Daily Forward."

"With Hitler's death the counting of Jewish victims began and the en-

tire Jewish people, in all its subdivisions and classes, in all its torn and even estranged branches, experienced a shock whose effects will undoubtedly be felt for generations to come.

East European Jewry, the most intensive carrier of all creative Jewish movements and culture of the past century, lost three-quarters of its members, slaughtered. With them disappeared all the accumulated rich, religioethnic heritage of about 1,000 years — a heritage which had spiritually nourished the entire Jewish people in all its dispersion. . . .

"Out of 377,487 European immigrants from 1919 to May, 1948, the period in which the spiritual values of the Yishuv began to be formed, nearly 300,000, or over 80 per cent, came from Eastern Europe (Russia, Poland, Roumania, Hungary, and a part of Czechoslovakia). The East European immigrants make up more than three-quarters of all the European immigrants.

During the second period of immigration, the Asian and African sectors together composed a majority of the total immigrating mass. This process of surpassing the European immigrants continues to increase. Most recently over 90 per cent of all immigrants have been non-European. . . .

"The Jews Outside of Israel, the United States, and the Soviet Empire," by Milton Himmelfarb, The American Jewish Committee.

"In the sixth decade of the twentieth century the Jews of the world numbered about 12,000,000, of whom less than a quarter lived in countries other than Israel, the United States, and the Soviet Union and its satellites. This chapter deals with the contemporary status, rather than with the history, of that quarter of world Jewry.

Some were Ashkenazim and some Sephardim, the latter term having in effect become the designation not merely for Jews with an Iberian tradition, but for all non-Ashkenazim. Nearly all of the Ashkenazim in our minority of the world's Jews were in countries western by geography and culture, and relatively few lived where

their ancestors had also lived centuries ago. The Sephardim were mainly in North Africa and Asia.

On the European continent most of the Jewish communities had suffered directly at the hands of Hitler and the Nazis from the early 1930's to 1945. In North Africa and Asia some ancient Jewish communities had almost completely disappeared after the creation of the State of Israel in 1948; the continued existence of others was uncertain, depending in large measure on whether the hostility of the Arab states toward Israel would increase or diminish; in others still, the Jews, living in the midst of populations struggling for independence, hoped that their status would be tolerable after the overthrow of foreign rule, but feared that it might not be."

"The creation and existence of the State of Israel, Arab nationalism, the transformation of economics, politics, and social life among the Arabs — all had produced a crisis in the lives of the Jews, nearly all Sephardim, in the Arab lands. From Yemen, in which for many centuries there had been a vigorous Jewish life, almost all the Jews had gone to Israel. Iraq and Libya were left with a very small fraction of the Jews who had lived there. After the Israeli-Egyptian war and the Franco-British attack on the Suez Canal in 1956, Egypt decided to expel some Jews and to make life so difficult for the others that they would not want to stay. In no Arab country could the continued existence of Jews and Judaism be taken for granted. . . .

"There were significant Jewish communities in India (with a branch in the portion of the Indian sub-continent that became Pakistan after the withdrawal of the British), Afghanistan, and Iran. Turkey has been considered under Europe."

"The Jews of Australia, with a population of some 9,500,000, numbered about 55,000. Nine-tenths lived in Melbourne and Sydney. Immigration had been chiefly responsible for doubling the size of the community during the twenty years after 1937.

Australian Jewry was mostly middle class, prosperous, and well educat-

ed. It was a highly organized community, with the Executive Council of Australian Jewry as its central representative organ. In religion it was dominantly Orthodox in the manner of the United Synagogue in England, and it welcomed the influence of the English Chief Rabbi. There were a few Liberal congregations as well. Much effort was devoted to Jewish education in congregational and day schools. Zionist and pro-Israel sentiment was strong.

There was little anti-Semitism, and a number of Jews were prominent in public life.

In New Zealand, which had a population of more than 2,000,000, there were about 4,500 Jews, most of whom lived in the provinces of Auckland and Wellington. There were a prosperous, well-educated community, resembling that of Australia. . . .

"Social Characteristics of American Jews," by Nathan Glazer.

"The purpose of this essay is to describe the social characteristics of American Jews from the time they began to arrive in the territory that was later to become the United States through their 300 years of history in that country. . . .

"Anti-Semitism . . . only began to become a problem in this country, it would appear, after the 1880's. How are we to explain this? One reason for the easy acceptance of German Jews until the 1880's is to be found in the fact that until then there were very few Jews in the country. . . .

"The biggest change of all was in the social character of the new immigrants. The Jewish Encyclopedia estimates that during the 1870's about 4,000 Jews a year came to the United States from East Europe, and 'up to the 1880's the Russian Jews were principally peddlers, shopkeepers, and manufacturers.' In effect, before 1881 it was neither easy nor fruitful to draw a line between 'German' and 'East European' Jews. The latter tended to come from the German-influenced parts of eastern Europe, and followed the same economic pursuits as the German Jews. But this

pattern was upset by the post-1881 immigrants. They became workers, concentrated in the largest American cities, and particularly New York City. In 1900, three out of every five of the Russian Jews were engaged in manufacturing, almost all as workers, and more than half of the workers—that is, one-third of the Russian Jews—were workers in a single industry, the manufacture of clothing. One-fifth were in trade—one-half as proprietors, another fourth as peddlers. Only one-tenth were in clerical work or the professions. In comparison, in 1890, ten years before, one-tenth of the German Jews had been workers, three-fifths had been in trade (if we include the salesmen), and only a fraction were still peddlers. . . .

"There is no question that the East European Jews who immigrated during 1900-1914 showed the same flexibility and ingenuity as the earlier immigrants from Eastern Europe and the still earlier ones who had come from Germany. Yet, in contrast to the German immigrants, it was to be a long time before the majority of East European immigrants would reach the respectable level of trade and the professions. . . . Most of the Jewish clothing workers of the first decade of the twentieth century remained clothing workers all their lives. But their children had advantages, in terms of better home care and longer period of education, that permitted a great advance in the second generation. The East European Jews who immigrated into the United States required two generations to accomplish what the earlier German Jewish immigrants had done in one.

As a result, the distinction between the generations, between the immigrants and their children, would seem to have been much sharper among the East European Jews than it had been among the German Jews. . . ."

The large collection in the Brooklyn Jewish Center library contains many valuable and rare books. You are invited to make full use of it.

Siddur, The Traditional Prayer Book for Sabbath and Festivals, Edited and Translated by David De Sola Pool. Authorized by the Rabbinical Council of America. Behrman House Inc., New York.

IF A revival of Jewish life is to be judged by the number of editions of Prayer Books which are being published, then the Jews of America must indeed be experiencing an intensive religious dedication. Not only did the Reform group publish just a few years ago a revised edition of its Hebrew Union Prayer Book, and the Conservative group its own edition of the Sabbath and Festival Prayer Book — which it is now in the process of supplementing by a Week Day Prayer Book — but the Orthodox group has also now published its own “authorized” edition of the *Siddur, The Traditional Prayer Book for Sabbath and Festivals*, based on a new English translation by Dr. David De Sola Pool, the eminent Rabbi of the Spanish and Portuguese Congregation in New York, and authorized by the Rabbinical Council of America. This is, of course, as the title connotes, the traditional prayer-service without any deviation from the established Ashkenazic rite.

The uninitiated in Jewish religious life and practice may be led, by the advertisements heralding the appearance of this present work, to think that it marks something new and novel in American Jewish life. It is not so at all. If it has any claim to be “epoch making,” it may be because of its new English translation which, in some respects, differs from previous ones. In fact, there have appeared in the last decade or two a number of very valuable editions of the old traditional *Siddur* or Prayer Services with English translations. To mention but a few: The Authorized Daily Prayer Book, with an English translation by the late Chief Rabbi of Great Britain, Dr. Joseph H. Hertz, which appeared first in England in 1946, and later in a revised American

THE NEW SIDDUR

Reviewed by RABBI ISRAEL H. LEVINTHAL

edition, published by the Bloch Publishing Co. in 1948. In 1950, the Hebrew Publishing Co. of New York issued the *Siddur Hashalem*, the Complete Book (for Weekdays, Sabbath and Festivals), and later a special edition for Sabbath and Festivals only, edited with a new English translation by Dr. Philip Birnbaum, a well-known Hebraist and educator. Just recently, in 1957, a new edition of the entire *Siddur* — the Prayer Book for Weekday, Sabbath and Festival — was published also by the Hebrew Publishing Co., edited and newly translated by Dr. Ben Zion Bokser. While this editor is himself prominently identified with the Conservative group, his *Siddur* is essentially faithful to the traditional version of the Prayer Book.

As to the Hebrew text of the Hertz, Birnbaum and the Pool editions, there is no difference whatsoever, and the most scrupulous traditionalist will be equally at home in each of them. The English translations differ somewhat, but not essentially. In a recent issue of the Hebrew periodical *Hadoar* (Dec. 9, 1960), there appeared a detailed critique by Dr. Birnbaum of the correctness of some of the translations in the new Pool edition and a lengthy and able reply by a representative of the Rabbinical Council of America and the chairman of its *Siddur* Committee, Rabbi Hayim Dov Chavel. It is needless for this reviewer to enter into this discussion. Suffice it to say that both Dr. Pool and Dr. Birnbaum are eminent Hebrew scholars, both exceptionally endowed with a thorough knowledge not only of the Hebrew language and the nuances of the Hebrew idiom but also of the history of our ancient liturgy. What difference there is in all of these translations is in the English style of the translator. Dr. Hertz's translation follows more the classic and archaic English, adopting in a large measure the original English translation of Dr. S. Singer, first pub-

lished in England in 1890. The Birnbaum and Bokser translations follow a more simplified and current English idiom, more easily understood by the average worshipper. Dr. Pool's translation is, as claimed, “poetic and majestic,” and his English rendition “often essays to suggest poetic forms of the Hebrew text,” thus using verse not only for the poetic passages in the *Siddur* but also for many of the prose passages. At times, the versification is forced and loses the charm of the original, as in the translation of the first stanza of the Sabbath hymn *Menuchah V'simchah*, where, speaking of the Sabbath, the English rendering is:

“Remembering it, keep it: thus will you proclaim

That sealing God's work of creation it stood”
(rhyming with *good* in a previous line).

On the other hand, Dr. Pool shows true ingenuity in using the English alphabet acrostically, from A to Z, in translating the verses in the Hebrew hymn in which each sentence starts with another letter of the Hebrew alphabet, from *Alef* to *Tav*, as in the *Eil Adon* (p. 182). This type of translation may appeal to a certain segment of the literary minded in the congregation, but this reviewer feels that a prose translation in simple, lucid language has a greater appeal and is more intelligible to the worshipper.

The new volume, like the Bokser and Birnbaum editions, contains, in addition to the prayers, the Torah readings and the Haftorot for all of the festivals. It also includes a number of well-selected Scriptural passages for various occasions, suitably arranged for responsive readings, and concludes with a number of fine Talmudic and Midrashic passages, in English, on the themes of God, Torah and Israel, culled from the popular

Part of this Review appeared in a recent issue of the Bulletin of the New York Board of Rabbis.

work, "A Rabbinic Anthology." The book is beautifully printed on fine paper with good type and is nicely bound.

It is difficult to find fault with a work which is the product of so much effort and dedication. And yet it is necessary to point out certain defects which, this reviewer feels, detract from its value. The volume contains no explanatory notes — not even in briefest form — to tell something of the historic origin of the various prayers. The Hertz edition has these in abundance, and offers a veritable running commentary on every prayer. While the commentary may be too detailed for the average worshipper, it can be the source for an intelligent study and mastery of the liturgy. The Birnbaum edition does have interesting explanatory and historical notes, giving the names of the authors and the age in which they lived. The Bokser edition also makes use of such notes, though in briefer fashion. The absence of such notes is a marked failure in the new *Siddur*.

Many will be at a loss to understand why an officially Orthodox group should venture to publish a Prayer Book only for the Sabbath and Festivals. Surely it wants and expects the Jew to worship every day, at home if not in the Synagogue. Why then did it permit itself such a limited Prayer Book? There is no indication in the Introduction or elsewhere in the volume that a week-day Prayer Book will be forthcoming. It is interesting to note that all of the previously mentioned editions — those of Hertz, Birnbaum and Bokser — do include the week-day as well as the Sabbath and Festival services.

It is also difficult to understand why the English passages which the new edition includes for responsive readings on various occasions should be limited to the Bible. True, the book has a few fine Rabbinic passages for reading or meditation. But why exclude some of the beautiful and inspiring liturgic creations of the great poets of medieval times, especi-

ally of the Golden Era in Spain, and also of our own day? Dr. Pool, in his Introduction, speaking of the Prayer Book, tells us, "Its origin is to be found essentially in the Holy Land, but its development runs through the continuity of Jewish history." This is true, and therefore we have a right to expect the inclusion — at least for supplementary readings — of some of the masterly later poetic creations of a devotional spirit. The beautiful and touching poem of the sainted Chief Rabbi Kook of Israel, *Shimeu Elai Ami*, "Hearken Unto Me, My People," is surely worthy of inclusion, as are Bialik's inspiring ode to the Sabbath Queen, *Shabbat Hamalkah*, Hammeiri's loving tribute to Jerusalem, *Yerushalayim*, and Yaakov Cohen's well-known tribute to the Old Prayer Book, *Et Sefer Hatfilot Hayashan*.

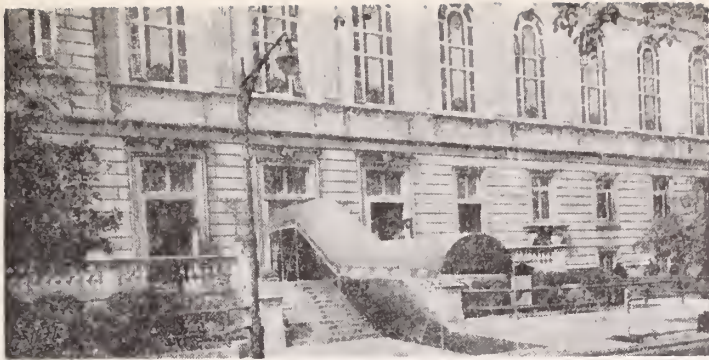
A word of criticism must also be offered to the Rabbinical Council Siddur Committee and to the publishers for their unwarranted method of advertising this new prayer book. To publicize this edition as: "Now, after 300 years, the first authorized American translation," is a deliberate slur upon all the other translations which have appeared, from the Philips and Stern translation, a half century ago, to those of our own day. The piety and scholarship of the translators are the only prerequisites for authorization. Dr. Pool did not need any authorization in translating the Sephardic Prayer Book many years ago. There, the volume says simply: "Published by the Sephardic Jewish Community."

In Great Britain, where the Chief Rabbinate is recognized by Parliament, all such works must bear the authorization of the Chief Rabbi. That is why the Singer translation is authorized by Chief Rabbi Adler. The Hertz edition, in that sense, is also authorized, he having been the Chief Rabbi. There is no sense, meaning or validity to the claim that the present Siddur is "authorized." As a matter of fact, while it is published by an orthodox rabbinic group, it has already been publicly denounced as un-

acceptable by leading authorities of the Agudat Ha-rabbonim — the senior Union of Orthodox Rabbis. It would have been more fitting — and certainly more ethical — for the new book to have been described as "Published by," or "Sponsored by" the Rabbinical Council of America.

In acknowledging the translators of a number of the *piyutim* — the special poems — and of other passages used by the Rabbinical Editorial Committee, the names of these translators are mentioned. This is in keeping with a rule which is recognized and followed by all authors and publishers. But a significant exception is noted in one case. Thus, although stating, "For some of the Rabbinic readings found 'God, Torah and Israel' (p. 876), acknowledgment is given to *A Rabbinic Anthology*," the volume omits the names of the editors of that work. This reviewer does not think that such omission was accidental. One of the editors of that popular work, now republished by the Jewish Publication Society, was Claude G. Montefiore, the leading spokesman for radical Reform Judaism in England. Evidently, the Editorial Committee did not want to show that it made use of a work of which one of the editors was a leading Reform advocate. But why did it have to use these translations, if it felt that it could not mention the name of the original translator? Surely, any member of the Rabbinical Council Siddur Committee could have translated into English these simple extracts from the Talmud and Midrash.

Dr. Pool, of course, bears no responsibility for these failures of commission and omission. He is responsible only for the translation of the prayer services. Dr. Pool deserves our gratitude for his dedication to a great task, to which he devoted many years of zealous, devoted and scholarly work, thus adding his contribution to a greater appreciation on the part of our people of our ancient Hebrew liturgy.



NEWS OF THE CENTER

Sisterhood to Conduct Concluding Late Services

This Friday evening, March 24, the concluding Late Services of the season, will be conducted by the Sisterhood. The theme will be "The Saga of American Women A Century Ago—A Symposium on the Occasion of the Civil War Centennial." The panelists are: — The Mesdames Gertrude Atkins, Carl Fruchtman and Benjamin Moskowitz. Those participating in the services are the Mesdames Irving Horowitz, Louis Kramer, Herman Pashenz and Frank Wolk. Mrs. Julius Kushner will act as the moderator.

Siyum Services

Services for the first born will be held on Friday morning, March 31 at 7:00 and 8:00 o'clock.

Passover Services

The services for the first days of the Passover holiday will be held on Friday and Saturday evening, March 31 and April 1 at 6:15 o'clock; on Saturday and Sunday mornings, April 1st and 2nd at 8:30 o'clock. Rabbi Levinthal will preach on the significance of the festival on the first day and Rabbi Kreitman will speak on the second day. Our Cantor, Rev. William Sauler, will officiate on both days, together with the Center Choir.

The services for the concluding days of the Passover holiday will be held on Thursday and Friday evenings, April 6th and 7th, at 6:25 o'clock; on Friday and Saturday mornings, April 7th and 8th, at 8:30 o'clock. The Rabbis will again preach to the Congregation on the significance of the Holidays. Cantor Sauler will officiate on both days together

with the Center Choir.

Yizkor (Memorial Services) will be recited at the services on the last day of Passover, Saturday morning, April 8th, at about 10:30 o'clock.

Holiday Torah Readings

1st Day—Exodus 12:21-51; Numbers 28:16-25.

Haftarah—Joshua 5:2-6:1.

2nd Day—Leviticus 22:26-23:44; Numbers 28:16-25.

Haftarah—II Kings 23:1-9, 21-25.

7th Day—Exodus 13:17-15:26; Numbers 28:19-25.

Haftarah—II Samuel 22.

8th Day—Deuteronomy 15:19-16:17;

Numbers 28:19-25.

Haftarah—Isaiah 10:32-12:6.

Passover Sedorim

The first Seder, on Friday, March 31, will begin at 7:00 o'clock and the second Seder, Saturday, April 1st, will commence at 7:15 o'clock.

Passover Services for Youth Congregations

Passover Services in the Junior Congregation will be held Saturday and Sunday mornings, April 1st and 2nd at 10 A.M.; also on the concluding days, Friday and Saturday mornings, April 7th and 8th at 10 A.M.

The Children's Congregation will start their Passover services on Saturday and Sunday, April 1st and 2nd at 10:30 A.M.; the concluding days, Friday and Saturday, April 7th and 8th at the same time.

Holiday Candlelighting

Candles will be lit during the Pesach holiday on:

Friday, March 31 and Saturday, April 1 at 5:59 P.M. Friday, April 7th at 6:07 P.M.

SABBATH WORSHIP

Kindling of Candles—5:52 P.M.
Services 6:15 P.M.

Concluding Late Friday Evening
Services—March 24th, 8:30 P.M.

ANNUAL SISTERHOOD SERVICE

CANTOR WILLIAM SAULER

WILL CHANT THE SERVICE

Oneg Shabbat sponsored by
Sisterhood

Sabbath Morning Services

March 25th, 8:30 A.M.

Shabbat Hagadol

Sidrah: "Tzav"

Leviticus 6:18-8:36

Prophets: Malach 3:4-24

RABBI KREITMAN

WILL PREACH

The Bar Mitzvah of Richard Allen, son of Dr. and Mrs. Robert Levine, will be celebrated.

Class in Talmud led by

RABBI JACOB D. GORDON—5:15 P.M.

DAILY SERVICES

Mornings: Monday through Friday
7:00 and 8:00 o'clock

Sunday mornings—8:30 A.M.

(One Minyan)

MINHA SERVICES

Week of March 26—6:15 P.M.

Followed by Maariv Services

Mishnah Class conducted by

RABBI KREITMAN—10:00 A.M.

The Breakfast on March 26 will be sponsored by Mr. Abraham H. Zirn to commemorate the Yahrzeit of his father. No Mishnah class on April 2nd—will resume Sunday, April 9th.

Acknowledgment of Gifts

We acknowledge with thanks receipt of contributions for Prayer Books from the following:

Mr. and Mrs. Milton Berger, in honor of the birth of their daughter, Michele Lisa.

Mr. and Mrs. Joseph Berger, in honor of the birth of their granddaughter, Michele Lisa Berger.

Mr. and Mrs. Max Lovett, in honor of Mrs. Lovett's recovery.

Mr. and Mrs. Benjamin Schwager.

Mr. and Mrs. Irving Suntup, in honor of their son Alan's Bar Mitzvah.

Congratulations

Heartiest congratulations and best wishes are extended to:

Mr. and Mrs. Samuel Greenblatt of 225 Central Park West, New York, on the celebration of their fifty-fifth wedding anniversary on March 20.

Mrs. Samuel T. Markoff of 1481 President Street, on the marriage of her daughter, Myrna, to Mr. Eli Rapaport at the Center on March 11.

Mr. and Mrs. Jack Serman of 148 Beach 131st Street, Belle Harbor and Mr. and Mrs. Oscar Kurshan of 121-16 Ocean Promenade, Neponsit, on the Bar Mitzvah of their grandson, Neil Kurshan of Princeton, N. J., on March 25. Congratulations are also extended to the great-grandmother, Mrs. Lena Rosenman.

Personal

Dr. Theodore Caplow, son of Mr. Samuel N. Caplow, has been appointed Professor of Sociology at Columbia University in the City of New York. Dr. Caplow was formerly professor at the University of Minnesota in Minneapolis.

Condolences

Heartfelt condolences to:

Mr. Henry H. Gross of 751 St. Marks Avenue, on the loss of his beloved sister, Mrs. Goldie Miller, on March 10.

Hon. Nathaniel L. Goldstein of 737 Park Avenue, New York, on the passing of his beloved mother, Mollie, on March 13.

Mrs. Joseph Lazarowitz of 388 Crown Street, on the loss of her beloved brother, Alex Spears on March 15.

Endowment Fund Campaign

Interest in the Endowment Fund Campaign continues to grow and we wish to thank the following members and friends for their recent pledges to the Fund:

Mr. Samuel Blank

Mr. Lewis Cliffe

Rabbi Jacob S. Doner

Mr. Harry Ellenport

Dr. Julius Kahn

Dr. David Levine

Mr. Harry Levine

Dr. Bernard Mattikow

Mr. Charles Menikoff

Mr. Abraham E. Ratner

Mr. H. S. Uberman

We also wish to acknowledge additional amounts pledged by Dr. Charles Windwer and Dr. Irving Horowitz. Dr. and Mrs. Horowitz were hosts at their home on Sunday afternoon, March 12 for a reception for members on behalf of the Endowment Fund. We deeply appreciate their efforts on behalf of the Center.

MEMBERSHIP SOCIAL DANCE

Sunday Evening, April 23

Reserve the Date!

CARL KAHN

Social Committee Chairman

Eisenhower

Said "Any American can come to this Seminary with pride and sense of kinship." He referred to The Jewish Theological Seminary where more than 700 rabbis have been trained — the parent of the Jewish Museum — the home of the Herbert H. Lehman Institute of Ethics.

Support the Campaign!

In Behalf of the Jewish
Theological Seminary

Attend the Dinner on April 13

Guest of Honor

Mr. Edward Isaacs

Irvin I. Rubin, *Chairman*

URGE YOUR FRIENDS TO JOIN

THE BROOKLYN JEWISH CENTER
THERE IS ACTIVITY FOR
THE ENTIRE FAMILY!

ISRAEL AND THE WORLD JEWISH COMMUNITY

(Continued from page 8)

Nevertheless this is our great task and our great opportunity. This is a time when we American Jews must re-examine our neglected beliefs and emerge with greater conviction about our faith and our teachings.

The Rabbis of America can no longer be simply ethnic or communal leaders but must become teachers of religion. The old slogans exhorting us to be faithful and loyal to our Jewish birth can no longer suffice. We must cultivate and deepen our knowledge about Judaism and be persuaded of its meaning and relevancy. If American Jews are successful in this end, Israel will be able to share in this heightened religious consciousness. The Israeli's energies are absorbed by their national upbuilding and most often, their Jewish consciousness is satisfied by their loyalty

to this national rebuilding. We, in America, participate in this national upbuilding in an indirect way. We must become specialists in the spiritual development of the Jew. If we fail, then Israel will be impoverished, for the religious and spiritual dimension of the Jewish people will have failed. And then truly Israel will be in danger of becoming a Levantine state. We dare not think of doom for American Jewish life, even for Israel's sake.

We must always be mindful, as we seek to secure the future of American Jewry, that we need Israel as the support of our spiritual creativity. Our Torah and our faith, as stated above, must be founded in a sense of peoplehood, and today our peoplehood is represented by the State of Israel.

YOUTH ACTIVITIES

WITH the last lap of the season still before us, we must not sit back. We must build on this year's successes so that the next year's program can be both a bigger and better one.

Our recent program has been most satisfying. A wonderful Convention kick-off dance on Dec. 27 preceded the National USY Convention which a group of our teen-agers attended. Our members still talk of the success of that dance. The younger groups also had their Hanukkah celebration that night, to the delight of the parents who attended. With tableaux, games, eats and pop they all had a popping good time.

A very select group of delegates chosen from the USY clubs participated later that week in the USY National Convention in Chicago which celebrated the 10th anniversary of that youth movement.

A report of the convention was made at our Congregation at the Youth Symposium held in our Synagogue last month. The Center received additional recognition through the election of Marilyn Raphael, the convention co-chairman, as second national Vice President of USY, and by granting an award to our Oneg Shabbat group commemorating the quality of their program and their adherence to the USY standards. Three of the members of the same group, Blythe Farb, Jay Gutchman and Bianca Sauler were also honored for meeting the requirements of study, service and prayer as set forth in the USY youth awards program. Our chapter was one of the two in our Borough that qualified for the award.

Marilyn, as co-chairman of the convention was very active in the arrangements, organization, and programming at Chicago. She was elected to this post by over 1400 delegates representing 25,000 USYers from 540 chapters in 17 regions spread over the continental United States and Canada.

Another of the newly organized Center programs, the once monthly

Friday night Kumsitz activity has also proven to be very popular. The activity devoted to celebration of the Sabbath, is a variation of the Oneg program—with study, song and dance.

Another first in our program calendar was the Lincoln's Birthday trip to Bear Mountain. Busloads of youngsters, teen-agers and parents made the journey for sightseeing, ice skating, wintersports, hiking, and even beginner's skiing. All these took place in the very invigorating air of a cold, clear, winter day.

The next successful program for the period, was a three-day weekend Kinus which followed the Bear Mountain Trek. The conclave of over 60 youngsters met in our Center for prayer, study and conviviality. So enthused did the participants become that (even with very little sleep on Friday and Saturday nights) they were still going "strong" late Sunday afternoon.

Purim, as are all of our holidays, was aptly commemorated in pageant, song, dance and special programs. Also initiated in the very recent past are the special lectures arranged with Dr. Abraham Bernhardt as moderator. The talks will be an analysis of the special problems of the teenager in adjusting to a more complex adult world. A special mother-daughter as well as separate talks for boys and girls are scheduled. The series is to be concluded by two special court trips—one to a children's court. The other (for a select group) will be to a general sessions court to observe the legal procedure in criminal, jury trials.

A Third Passover Seder is scheduled so as to interpret the meaning of this holiday of liberation for us in America. The other program will be the Matzoh Ball to be held on Saturday night, April 8. Our club members will be host to the Boro USYers at this dance.

Additional programs will be noted in the *Bulletins* to follow.

Sol Ross, *Supervisor
Youth Activities*

MEN'S CLUB

THE club has become a comfortable habit for the men of the Center. The monthly meetings are well attended and deservedly so because the programs are of high calibre. The meetings are ideally suited to meet fellow-members and to acquire new friends. Dues are but five dollars per year and membership is open to all male members of the Center.

A tradition was revised with the New Year's Eve party sponsored by the Men's Club. The demand for reservations was so great that many couples had to be turned away. The success of the event was assured when Louis Kotimsky personally planned the evening for us. Louis pitched in, and really showed us how a party of such an ambitious nature should be run. The Men's Club is so appreciative that we have presented Mr. Kotimsky with a silver plaque as an evidence of our gratitude. Loads of credit also goes to Bob Gutchman who sparked the idea of the party and handled many details.

We are steadily gathering momentum in our drive towards our gala weekend—May 5, 6, 7, at the Hotel Chelsea in Atlantic City. You should plan to be with us at this pleasant spring outing. Our co-chairmen, Murry Greenberg and Dr. Jules Kahn, are striving to make this a memorable event. You have received reservation blanks directly from the hotel. Take advantage of this grand opportunity for a fun fest and gustatory treat. All your friends will be there from the Center. How about you?

On Monday evening, March 20, the club presented a travelogue showing the places of interest in Israel. In addition, a member of the Israel consulate discussed Israel today, with emphasis on its appeal to tourists. There were references to many of the favorite vacation spots in the Jewish homeland.

Let's see you at our meetings. Just introduce yourself to any of the officers or hosts. We will do the rest.

Ted Ostrow, *President*

IN OUR HEBREW SCHOOL

WITH the approach of Passover we who are in charge of Hebrew education in the Center direct our attention to the coming school year. We must look and plan ahead in order to achieve the maximum success. We will very soon begin re-registration of the children currently in our school. We urge you to send back the necessary cards as soon as possible as our school organization is dependent upon it.

I would like very much to direct my remarks to parents who do not as yet have children in our Hebrew School. Perhaps the question of whether or not to begin this September looms as a great problem for you.

Let's discuss the Jewish education of your child — particularly the most immediate question — this year or next?

Let's look at it from the point of view of your children, since they are most directly concerned. Your children will get the most out of their Jewish schooling if they start young, because

1. Their classmates are their own age and they will enjoy their studies.
2. They have less homework in public school, more time for their Hebrew School.
3. They are more impressionable. The things they learn remain with them for the rest of their lives.
4. They begin their Jewish schooling as near as possible to the time they enter public school. Their Jewish education thus becomes important to them — a happy and satisfying experience.
5. Their Jewish education will be an orderly and normal process. If you wait until they are older, you may find that their classmates are not only younger but more advanced than themselves.

Let us look at it from your own — the parents' point of view.

You send your children to a Jewish school — to discharge an obligation and to them, to give them the spirit-

ual security they need for a wholesome life, to give them a sense of belonging to their family and the Jewish community, to prevent their spiritual estrangement from yourself and your traditions.

By starting their Jewish education early you will enjoy their enthusiasm as they gain new knowledge, you will be thrilled to see them take part in Jewish religious life at home, you will be happy to see them participate in the many beautiful Jewish observances and celebrations in school and synagogue.

Let us look at it from our — the school's point of view.

Our Hebrew School is anxious to do a good job. — We want to teach your children properly, without strain, without burden. We believe that a child enrolled in a school only for the purpose of preparing for the Bar-Mitzvah ceremony receives little benefit. We are intensely interested in the enrichment of Jewish life in America. We want a better school, well-graded classes, planned programs. We can do all this if your children start their Jewish education at an early age.

Let us look at it from the point of view of sound educational principles.

A minimum of six years is required to give your children a sound elementary Jewish education. The curriculum must be designed to appeal to the child at each age level. Here is what we mean:

At 6 your child likes to listen to Bible and holiday stories. He is fascinated by the Hebrew alphabet. He is thrilled to bring home his first Hebrew book. He enjoys learning songs.

At 7 our Hebrew School has a definite place in his life. He begins to learn more quickly. He wants to know many things about Jewish holidays, the customs, the synagogue, Israel, God. He recites his prayers with feeling. He becomes familiar with the Siddur. He begins learning about the heroes of Jewish history.

At 8 reading and writing becomes easy. The stories of the Bible have a

wonderful ring to his ears. But he also begins to understand their ethical and religious ideas. He takes a more active part in Sabbath services. He learns about Jews in other countries.

At 9 your child is a great reader. He knows enough Hebrew to read simple stories with enjoyment. He becomes familiar with Humash and other books of the Bible. He advances in the study of Jewish history. He is now under way to a sound Jewish education.

Each year is important in the Jewish education of your children. Give them a chance to learn.

If your child is 6, 7, 8 don't wait for next year. Do it this year. Enroll your child in our Hebrew School now.

Please note our school will be closed for the Passover vacation April 1 through 8. School will re-open Sunday, April 9.

AARON KRUMBEIN
Acting Principal

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PAGING SISTERHOOD!

MRS. JOYCE KREITMAN, Editor

Pesach, one of our oldest festivals, observed by our people for more than three thousand years, is known by several names: "Hag Hamatzot," "The Festival of Unleavened Bread," "Hag Haaviv," "The Festival of Spring," and "Zeman Herutenu," "The Season of our Freedom." The last name seems to be the most important. It commemorates the redemption of our ancestors from Egyptian slavery.

The entire Haggadah is based on the theme, "Lest we Forget." We must never forget that we were once slaves, and therefore should treat the stranger and within our midst as one of us. We must not forget our less fortunate brothers, and provide them with all the necessities for a joyous Pesach. We must not forget that this festival is dedicated to the dream and the hope of freedom, to the liberation of every form of slavery—prejudice, intolerance, inequality, fear, tyranny. To remember this, it is necessary for all of us to consider ourselves as though we personally were freed from bondage in Egypt.

With hope in our hearts for freedom for all mankind, we wish you all a Hag Sameach, a happy Pesach.

SARAH H. KUSHNER, President

IT IS the intent of this department to reminisce with you about the events of the past months. Let us recall the happy moments and at the same time thank those who participated in making our meetings successful.

The highlight of our November 28 meeting was the presentation of "The U.N., and You" by Mrs. Bernard Mattikow. The structure, history, purpose and support of this world organization for peace was fully discussed. Her talk was enhanced by diagrams and beautiful photographs depicting the various councils in action. Simply stated, the U.N. proves that we are our brother's keeper.

A playlet entitled "The Search," showing the many ways Federation

helps the people of our city, was presented by Mrs. William Sauler and Mrs. Herman Soloway. Our special thanks to the principals of the afternoon. Mrs. Benjamin Markowe accompanied Mrs. William Sauler in leading the anthems. Mrs. Milton Spatt rendered the invocation. Mrs. Isador Lowenfeld displayed books for the Jewish Book Month. Mrs. Bernard Mattikow read the minutes of the previous meeting. Mrs. Herman Soloway chaired the P.M. and Mrs. Julius Kushner, President, greeted all graciously. Refreshments were prepared by Mrs. Charles Marks.

We held our gala Hanukkah celebration on December 20, the eighth night of Hanukkah, postponed because of the snow storm. Mrs. Abraham Meltzer subbed for Mrs. Julius Kushner, who was in Chicago for the marriage of son Paul. Mrs. Meltzer warmly extended a welcome to all and wished all a joyous Hanukkah.

Rabbi Benjamin Kreitman explained how the faithfulness to the Jewish people sustained our loyalty to Torah. He cited the Maccabees who possessed the faith to rise up against a mighty army. The same faithfulness to our people was repeated in modern days in the story of "Exodus," seen on a film by most of us through Sisterhood's Theatre Party only a few days ago.

Rabbi Israel Levinthal read about modern Hanukkah celebrations from a letter he had received from a rabbi in Israel. He described the parade of torches to a giant menorah and the kindling of it.

The musical portion of the program commenced with the lighting of the menorah by Cantor William Sauler. Menorahs at each table were lit. Cantor Sauler led the choir composed of the men and women of our Center. Gunther Sprecher accompanied the choristers and played a piano interlude. A special Y'yasha Koach to Cantor Sauler and to Gunther Sprecher. In appreciation of Cantor

Sauler for his fine recital he was presented a spice box.

Special words of appreciation to Bianca Sauler and Mr. Sprecher for the anthems, to Mrs. Bernard Mattikow for reading the minutes and to Mrs. Charles Marks and her group for arranging a delicious snack of *potatoniks*, coffee and cake.

Our White Elephant Sale on January 18 was anything but a white elephant. Everything from soup (canned) to nuts, from buttons to bows, was sold. The response was overwhelming. A good time bargain-hunting was had by all. The high-lights of this bazaar were the Center Gardens equipped to serve salads or sandwiches and coffee and cake, the candy concession, complete with all sorts of delicacies, and the photography booth, where your picture was developed in 10 seconds by a Polaroid camera. The amount collected from this project was \$700.

It would be impossible to give credit to all the workers, for the entire Sisterhood responded generously to our plea for merchandise and home-made cake and gave generously of their time. The chairmen were Mrs. Louis Kramer, Mrs. Irving (Sylvia) Horowitz and Mrs. Julius Dan.

Rabbi Benjamin Kreitman discussed the problem, "Does Jewish Life have a future in America?" at the January 23 meeting. He based his talk on the recent statements made by Ben Gurion at the World Zionist Congress.

Special mention to Mrs. Herman Pashenz and Mrs. Milton Schiff at the start of the meeting, to Mrs. Charles Marks for the opening prayer, to President, Mrs. Julius Kushner, and to Mrs. Abraham Bernhardt for chairing the meeting.

We welcomed new members at our Jewish Music Month celebration on February 20. Rabbi Kreitman in his welcome spoke of the balance between the old and the new and the balance between permanency and fad. He quoted Rabbi Cook, who said that the old must become new and the new must become old. Rabbi Kreitman placed the interpretation that the syn-

CENTER HONORS SISTERHOOD LEADERS



The Guests of Honor at the Annual Dinner-Dance were (seated l. to r.): Mrs. Phillip Brenner, Mrs. J. L. Horowitz, Mrs. Max Koven; (standing): Mrs. Frank Schaeffer, Mrs. Isador Lowenfeld, Mrs. Julius Kushner, Mrs. Benj. Markowe, and Mrs. Morton Klinghoffer. Guests not shown: Mrs. Albert Weinstein, Mrs. Albert Witty, Mrs. Maurice Bernhardt.

agogue standing for the old must keep up with the new social and economic changes.

Mrs. Julius Kushner reported on the National Women's League Convention which she attended on November 13 through the 17, with Mrs. Abraham Meltzer, Mrs. William Sauler and Mrs. Isador Lowenfeld. She described the program sessions, the prayer sessions and the outstanding personalities they met.

Mr. Bernard Tiegerman, a student of the violin, accompanied by his mother, Mrs. Simon Tiegerman, provided the musical portion of our program. Cantor Sauler was accompanied by Mrs. Benjamin Markowe at the opening of the meeting. Mrs. Bernard Mattikow read the minutes, Mrs. William Sauler chaired the festivities and Mrs. Charles Marks prepared refreshments.

Our Cooks Tour

Have you a favorite Passover recipe, a special recipe for an evening snack or a quick way to prepare a favorite dish? Sisterhood is collecting an anthology of recipes for publication of a "cook book." Full credit will be given to donors. Include accurate measurements and size of baking pans, etc. Address suggestions to Skill-at-Cooking, Brooklyn Jewish Center, 667 Eastern Parkway, Brooklyn, N.Y. The "head chefs" are Mrs. Julius Kushner and Mrs. William Sauler.

YOUTH CONGREGATIONS

FROM its very inception, the Center has been duly concerned with the training of the youth in Synagogue procedures and to provide them with opportunities for self-expression and participation in the services. The Congregations, Junior and Childrens, have made great strides in implementing our objective and we are proud of their continued successes. Indeed, we are fortunate in having two highly competent educators, Mr. Leo Shpall and Mrs. Evelyn Zusman, as supervisors of their respective Congregations.

Special Sabbath services, honoring various Center groups, have been assigned to the Junior Congregation for the ensuing months:

March: Hebrew School Graduating Class

April: Young Adults

May: Mothers and Daughters (originally schedule for Feb. 4)

June: Baccalaureate Service for Graduates

The Committee wishes to say, "Todah Rabbah" to the Sisterhood and its Kiddush Committee for their excellent cooperation in arranging and managing the Kiddushim every Sabbath.

Harry Goldsein, *Chairman,*
Youth Congregations Committee

Holiday Gym Schedule

On Friday, March 31 (erev Pesach) the Gym and Baths Department will be open for men and boys from 12:30 to 3:30 P.M.

The following week, Friday, April 7th the department will be closed for the concluding days of the Pesach holiday and will re-open on Sunday morning, April 9th for men from 10 A.M. to 2 P.M., and for boys from 2-4 P.M.

GREAT BOOKS SEMINAR

13th Session

MONDAY, MARCH 27, 8 P.M.

BOOK UNDER DISCUSSION:

ALEXIS DE TOCQUEVILLE: "DEMOCRACY IN AMERICA"

"WILL A MAN ROB GOD?"

(Malachi III, 8)

By LOUIS KRAMER

HE who is concerned with his physical being only, must take heed of the facts of life—the plant can wither on the vine if it isn't nurtured. He who is concerned with his spiritual being only must note that the material plant in which he observes his religion must not be breached.

In this Season of Freedom we must take stock of our condition at the Center. When Moses led our people out of bondage he received a commandment to build the Sanctuary. The Book of Exodus is replete with the plans and specifications of the Temple. The financing that is important to modern-day construction is outlined in its more primitive aspects. The people gave of themselves in such abundance that the elders had to advise Moses to call a halt to the gifts.

For about a year the Center has been engaged in a vast project—to raise \$300,000 for an endowment fund—which will ensure a sufficient return to keep it from being breached.

Already a little more than two-thirds of this Fund has been raised from about one hundred persons. Considering the size of our membership, this is disheartening. A statistician, in projecting these figures, would say that millions should be forthcoming this way. Yet, we need \$100,000 to reach our goal and the people have not responded.

Malachi asked, "Will a man rob God?" We have neglected to maintain the Sanctuary. We have failed in our duty to get others to give of their material wealth.

We must not neglect our duty to the maintenance of the Center. We must not refuse to pay when we are called upon.

You can redeem your pledge in many different ways. Naturally, money is the simplest way to pay your free-will offering. Stock that has appreciated in value can be assigned and save you taxes. Life insurance, too, irrevocably assigned, can take care of your pledge. If it's time you need, our plan provides for that.

There are so many ways to give and help. A talk with one of our committeemen will result in a clear understanding how you can join in this task.

hidden, was imbedded in the heart. Something occurred in recent Jewish history that ignited the spark and it became a mighty flame which is now helping to illumine Jewish life. The Hitler tragedy and the miraculous rebirth of Israel played important roles in this sudden emergency of the *tzofun*, the hidden *pintele yid*, the spark now grown into a beautiful affirmation of Jewish loyalty.

From the time when the Israelites were in bondage in Egypt to this very day, that *pintele yid* was to be found in nearly every Jew, no matter how

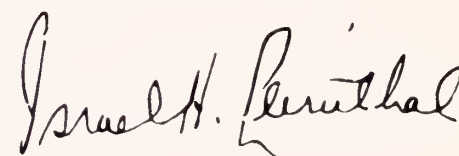
We cannot rest upon our laurels. After erecting a beautiful edifice and having created a lasting reputation for the Brooklyn Jewish Center, we must continue to march forward. Once having reached our goal we too will then be able to command the people to cease their gifts. This command depends upon you.

THE HIDDEN MATZOH

(Continued from page 4)

far removed he seemed to be from active Jewish life. In time of crisis or need, that spark suddenly revealed itself, and that is a part of the secret of the remarkable preservation of the Jews.

The sainted Rabbi Kook was correct; we dare not minimize the importance of the *tzofun*, the hidden *matzoh*.



Handball Tournament Results

Class A: First Round—Sam Levine and George Herman beat Phil Levine and Milt Slow 31-25. Max Saunders and Mel Oringer beat Dr. Weissman and Nat Grundfast 31-30. Harvey Lurie and Julie Gold defeated Jack Raphael and Sam Streiter 31-28. Bill Weiner and Iz Kaplan defeated Lenny Spatz and Lenny Sherman 31-19.

Semi-Finals: George Herman and Sam Levine defeated Max Saunders and Mel Oringer 31-22.

Class B: First Round—Bill Horowitz and Abe Hoffman defeated Bob Kaplan and Sid Weinstein 31-27. Burt Sicherman and Al Leiss defeated Bernie Drasin and George Feldman 31-29. Sy Glass and Abe Kreiger defeated Harvey Schwartz and Larry Fisher 31-30.

Round Robin Final Round: Burt Sicherman and Al Leiss defeated Sy Glass and Abe Kreiger 31-29 and Bill Horowitz and Abe Hoffman 31-23.

Class C: First Round — Dr. Moe Frommer and Bill Frommer defeated

J. L. Greenberg and Ben Booth 31-20. Nat Mark and Julie Barr defeated Herb Berke and Dan Schindler 31-26. Herb Kaplan and Mike Husid beat Archie Levinson and Joe Schreiber 31-27. Ed Flatte and Harvey Gerber beat Jules Weliky and Harold Urbach 31-18.

Leaders in the Ping-Pong Tournaments: *Class A*—Jack Raphael won 3 and lost 0. Sid Gold won 4 and lost 1.

Veterans Class: Ruby Gralla won 6 and lost 1. Chas. Rubenstein won 3 and lost 1.

PHYSICAL TRAINING AWARDS BREAKFAST

Sunday Morning, April 23, 1961
10 A.M.

Guest Speaker

ALLIE SHERMAN

Newly appointed coach of the N. Y. Football Giants.

Other sports luminaries will also be present.

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